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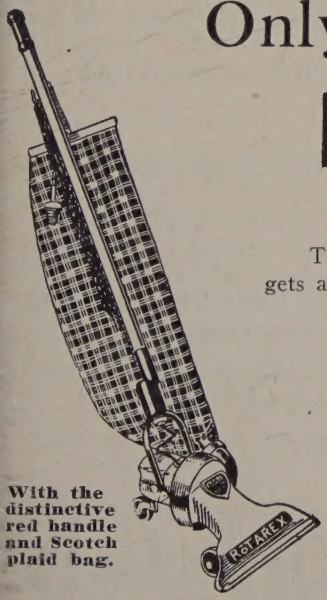

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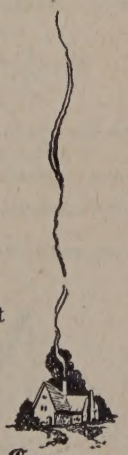

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"And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." *Moroni 10:4.*

1827
Isaiah XXIX 9-24
II Nephi XXVII 6-11
1927
THE COMING FORTH
OF THE
BOOK OF MORMON
RG.

THE
Relief Society Magazine

Vol. XIV SEPTEMBER, 1927 No. 9

Publication of the Book of Mormon

(Including the Story of the Book of Mormon Carried by Samuel H. Smith, Brother of the Prophet, to John P. Greene, Who in Turn Carried it to John Young, Father of Brigham Young, and the Kimball Family, Now in Possession of the Writer.)

Joseph Fielding Smith, Historian of the Church of Jesus Christ of Latter-day Saints

Moroni, after completing his record reserved a portion of the last page of his father's abridged account of the history of the Nephites for a description which today we would call the title-page and preface of the record. In fact what he wrote does so appear in the Book of Mormon and is as follows:

"The Book of Mormon, an account written by the hand of Mormon upon plates taken from the plates of Nephi; wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites—Written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile—Written by way of commandment, and also by the spirit of prophecy and of revelation—Written and sealed up, and hid up unto the Lord that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—Sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by way of the Gentile—The interpretation thereof by the gift of God.

"An abridgment taken from the Book of Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven—Which is to show unto the remnant of the House of Israel what great things the Lord hath

done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations—and Now, if there are faults they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ."

In this title-page-preface the promise is made that this record would be preserved to come forth by the power of God to the convincing of the Lamanite, and also the Jew, and also the Gentile, that Jesus Christ is the Son of God. Throughout the Book of Mormon the prediction is made that this record would be preserved for that purpose, and moreover, to bear witness of the inspiration and sacredness of the Hebrew Scriptures. The promise was made that the contents of this record would be made known among all nations. Nephi wrote that the day would come "that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ."

Joseph Smith and the Witnesses to the Book of Mormon were deeply impressed with this fact, for in giving to the world their testimonies they worded their address as follows: "Be it known unto all nations, kindreds, tongues, and peoples, unto whom this work shall come," and then follows their positive statements concerning the record. Had it not been for the spirit of prophecy they would not have dared to have made their address in such manner, nor would Joseph Smith have dared to have declared that the Book would be distributed in all the world as a witness for Christ. He had no power in himself, even with the help of the eleven witnesses, to bring to pass such a bold and remarkable prediction. Had the Book of Mormon been a fraud, and these men deceivers, it is very probable that the book would not have been known beyond a radius of a very few miles from Palmyra.

Moroni, when he appeared to Joseph Smith, in September, 1823, told Joseph Smith that his name should be known for both good and for evil among all peoples. Today no one will say that this has not been fulfilled. So also has knowledge of the Book of Mormon penetrated the nations of the earth. Wherever the name of Joseph Smith is known the Book of Mormon is also known. Those who have sincerely read it accept it as a divinely inspired record; among those who reject it, it may be looked upon in ignorance as a cunning fraud. However, the word of the Lord spoken anciently has been, and is still being, fulfilled.

The Book of Mormon has been published in the following languages:

Year	*Place*	*Language*
1830	Palmyra, N. Y.	English
1851	Copenhagen, Denmark	Danish

1852	Paris, France	French
1852	Merthyr Tidfil, Wales	Welsh
1852	Hamburg, Germany	German
1852	London, England	Italian
1855	San Francisco, Calif.	Hawaiian
1878	Copenhagen, Denmark	Swedish
1886	Salt Lake City	Spanish
1889	Auckland, New Zealand	Maori
1890	Rotterdam, Holland	Dutch
1903	Salt Lake City	Samoan
1904	Salt Lake City	Tahitian
1906	New York, N. Y.	Turkish
1909	Tokio, Japan	Japanese

In 1923 the Book of Mormon was translated into Hebrew by Herman Miller, but has not been published in that language. The Book of Mormon was translated by Elder James P. Meik in Hindustanee between the years 1854 and 1859, but has not yet been published.

The first edition of the Book of Mormon was printed by Egbert B. Grandin at Palmyra, New York, in 1830. The edition was of 5,000 copies and the cost was $3,000. On the title page of this edition the following appears: "By Joseph Smith, Junior, Author and Proprietor," and on the next page the copyright appears in full. The expression "Author and Proprietor" has caused some adverse criticism by enemies of the Church, but in making this statement Joseph Smith was merely complying with the law at that time governing copyrights. This book contains 588 pages and the testimonies of the Witnesses are in the back of the book. A few of the copies contain an index but most of them were published without this addition.

In the first year or two of the existence of the Church the missionaries were without tracts and other printed information on the principles of the gospel and the restoration, and therefore depended almost solely on the Book of Mormon. Each missionary took several copies of the Book of Mormon and tried to dispose of them among the people usually with excellent results. Among the first missionaries to go out, if not actually the first, was Samuel H. Smith, younger brother of the Prophet Joseph. Samuel carried several copies of the Book of Mormon but met with indifferences among the people. Finally he reached the home of a Methodist preacher named John P. Greene and tried to interest that gentleman in the story of Joseph Smith and the coming forth of the Book of Mormon. Mr. Greene informed him that he had neither the time to read nor the means to buy the book as he was about to leave on an important preaching tour. However, said he, if Samuel desired to leave a copy of the book he would try to dis-

pose of it for him. The book was left and Samuel promised to call again in about two weeks to see what success had been obtained, and feeling somewhat discouraged departed. In the mean time Mr. Greene started to read the Book of Mormon, more out of curiosity than from any desire to gain information, for he had no faith in the story that had been told him. The more he read the more he became interested and when he had finished the book, was convinced of its truth. He took the book to the family of John Young, father of Brigham Young, and they read it, it was also read by the Kimball family, and others, with the result that the family of John Young, Heber C. Kimball, John P. Greene, grandfather of Lulu Greene Richards, and others were eventually brought into the Church. So the mission of Samuel H. Smith performed in June, 1830, and which he felt was a complete failure, added to the Church some of the most prominent members that ever embraced the gospel. This identical copy of the Book of Mormon presented to John P. Greene is now in the possession of the writer of this article.

The second edition of the Book of Mormon was published by Parley P. Pratt and John Goodson, at Kirtland. This issue contains a preface by the publishers in which they state that they have "obtained leave to issue 5,000 copies of the same, from those holding the copyright." The third edition was published by Don Carlos Smith and Ebenezer Robinson in Nauvoo, in 1840, from plates made by Shepherd and Stearns of Cincinnati, Ohio. Another edition was printed from these plates in Nauvoo, in 1842. In 1841 Brigham Young and the apostles who were then in England published the first European edition. In the first three American editions the testimonies of the witnesses were printed in the back of the book, but in the first European edition the testimonies were transferred to the front of the book as they have appeared in all editions since. This issue was to have been of 5,000 copies, but only 4,050 were delivered, the printing was done by J. Tompkins and Co., of Liverpool. The second European edition was published by Orson Pratt, in Liverpool, in 1849. Elder Franklin D. Richards published the third European edition, in 1852. In this edition Elder Richards numbered the verses in the chapters of the book. In 1879 Orson Pratt published an electrotyped edition of the Book of Mormon dividing the chapters and the verses and adding the footnote references as we have the book today. After these plates were made many editions appeared in Liverpool, which became for many years the publishing headquarters of the Church.

The following list of the editions of the Book of Mormon is not complete, but is the best information available at this time, copies of these editions being in the files of the Historian's Office, Salt Lake City:

Year	*Place of Publication*
1830	Palmyra, New York
1837	Kirtland, Ohio
1840	Nauvoo, Illinois
1841	Liverpool, England
1842	Nauvoo, Illinois
1849	Liverpool, England
1851 (Danish)	Copenhagen, Denmark
1852	Liverpool, England
1852 (German)	Hamburg, Germany
1852 (French)	Paris, France
1852 (Italian)	London, England
1852 (Welsh)	Methyr Tidfil, Wales
1854	Liverpool, England
1855 (Hawaiian)	San Francisco, Calif.
1858 (Danish)	Copenhagen, Denmark
1866	Liverpool, England
1869	New York

(This is the "Wright" edition published by non-members of the Church)

1869	New York

(This is the Deseret Alphabet edition)

1871	Salt Lake City
1873 (German)	Bern, Switzerland
1874	Salt Lake City
1877	Salt Lake City
1878 (Swedish)	Copenhagen, Denmark
1879	Liverpool, England

(This is the first edition divided into chapters and verses with foot-note references which were prepared by Elder Orson Pratt)

1881	Liverpool, England
1881 (Danish)	Copenhagen, Denmark
1881	Salt Lake City
1882	Salt Lake City
1883	Liverpool, England
1885	Salt Lake City
1886 (Spanish)	Salt Lake City
1888	Salt Lake City
1888	Liverpool, England
1889 (Maori)	Auckland, New Zealand
1890 (Dutch)	Rotterdam, Holland
1891	Salt Lake City
1898	Liverpool, England

(This edition was on India paper and the combination was made of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price)

1900	Liverpool, England

1902 ..... Kansas City, Missouri
1902 (Danish) ..... Copenhagen, Denmark
1902 (German) ..... Berlin, Germany
1903 ..... Salt Lake City
1903 ..... Liverpool, England
1903 (Samoan) ..... Salt Lake City
1904 ..... Salt Lake City
1904 (Tahitian) ..... Salt Lake City
1905 ..... Kansas City, Missouri
1905 ..... Chicago
1905 ..... Chicago, Illinois
1905 (Hawaiian) ..... Salt Lake City
1906 ..... Salt Lake City
1906 ..... Chicago, Illinois
1906 ..... Liverpool, England
1906 (Turkish) ..... New York, N. Y.
1907 ..... Salt Lake City
1907 (Swedish) ..... Stockholm, Sweden
1908 ..... Chicago
1909 ..... Liverpool, England
1909 (Dutch) ..... Rotterdam, Holland
1909 (Japanese) ..... Tokio, Japan
1911 ..... Chicago
1912 ..... Liverpool, England
1914 (Maori) ..... Salt Lake City
1920 ..... Hammond, Indiana
(This is the first edition published with double columns and with added references and index, from plates made in Hammond, Ind.)
1921 ..... Hammond, Indiana
1923 ..... Hammond, Indiana
1924 ..... Hammond, Indiana
1924 (German) ..... Basel, Switzerland
1925 ..... Hammond, Indiana
1926 ..... Hammond, Indiana

In one year upwards of two hundred thousand copies were issued from the press of the missions at Independence, Missouri. These copies were distributed by the missionaries as many more thousands have been in the past few years. Thousands of copies were printed from the Hammond plates and are now being used by the missions of the Church as well as in all the stakes of Zion. Besides the list presented here there were several editions printed not included in this list among which are the 1st, 2nd, 3rd, 4th, 5th editions from Independence and also pocket editions published by the Deseret Book Company in 1905, 1907, 1908, 1913, 1916, and one or two other editions without imprint of date. Because we do not know just when the editions printed in Independence and elsewhere were published, it has not been possible to place them

in chronological order. However, it is evident that the words of the prophets are being fulfilled in a most remarkable manner in the going forth of the Book of Mormon among the nations, kindreds and peoples of the earth to the convincing of the Lamanite, the Jew, and the Gentile, that Jesus is the Christ, the Son of the living God.

Items of Interest Concerning the Book of Mormon

A Danish Painting

The copy of the painting on the opposite page is entitled "A Mormon in the Country at a Carpenter's Home." It is in the famous Statens Museum at Copenhagen, Denmark and was painted by Dalsgaard. The picture is that of a "Mormon" missionary preaching the gospel. In all probability he has the Bible in his hand, but the artist calls him a "Mormon." He would never be known to the world of art or the world at large as a "Mormon" had not the Book of Mormon been delivered to the Prophet Joseph Smith.

Excerpt Taken From a Letter of Professor Hull of Cornell University

An excerpt from a letter written by Mr. Charles H. Hull, Professor of American History at Cornell University, to President George H. Brimhall, will, we feel, be of interest to our readers:

"Miss Effie Smith, a former student in my classes, is now, or lately was, Mr. North's secretary and bibliographer. She sent me a catalogue, in which she took some justifiable pride, of 'First Editions of One Hundred Famous American Books'—some such title—and in acknowledging it I remarked that it did not contain what I supposed to be one of the most famous, or perhaps I may have said the most widely discussed, books ever published in America: could she guess what it was? She and Mr. North gave it up, but when I mentioned the Book of Mormon they agreed, and eventually Mr. North bought one of my copies.

"I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America. I think an arguable case can be made for the assertion that it is the most famous and widely discussed book ever first published in America."

Testimony of Madam Mountford

When I was visiting Palestine in the spring of 1925 I met Mr. Tadrus, a gentleman who has lived in that land all his life, and knows the people of the country well. He told me that the most clever person who had ever gone from the Holy Land to explain the manners and customs of the country to the people of the Occident was Madam Lydia M. V. F. Mountford.

Madam Mountford visited Utah many times. During the Summer of 1897 she came to take part in the celebration of the fiftieth anniversary of the pioneers entering the valley of the

Great Salt Lake. While there Mr. Charles Burton tendered her his home. For a number of days I was her guest in the Burton home. One day I entered her room to find her reading the Book of Mormon. She looked up from the book and said in substance, Miss Reynolds, this book is an account of the life and doings of Oriental peoples written by Orientals, and not the life and doings of Occidental peoples written by Occidentals. It never could have been written by any person or persons who were not of themselves part and portion of an Oriental civilization.

Excerpt from an article entitled "The Land of 'The Dry Guillotine'," published in the magazine section of the *New York Times* of Sunday, July 3, 1927.

"The mainland of French Guiana is mostly jungle—miles of it unexplored—with only a fringe of habitation along the coast and for a short distance up the main streams. Where there are settlements of any size they have grown up about one of the larger prisons of the great system. There are prisons at Cayenne and at Kourou, on the north coast; while radiating from St. Laurent, on the Maroni River, is a network of jungle prisons, where every night the men locked in their dormitories hear the wild, free chorus of the howling monkeys."

It seems almost certain, does it not, that Maroni River is a corruption of Moroni River. Particularly does such a conclusion seem warranted when we take into consideration that we are talking of South America, where we should naturally expect to find Book of Mormon names.

Lord Help Me Live

By Mrs. W. R. Forkner

Lord, help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers will be for others.

Help me in all the works I do
To ever be sincere and true;
And know that all I do for you
Must needs be done for others.

And then, when my work on earth is done,
And my new work in Heaven begun,
May I forget the crown I won
While thinking still of others.

Others, Lord, yes others,
Let this my motto be
Help me to live for others,
That I may live like Thee.

A Treasured Volume

By Lulu Greene Richards

Valued—and justly so—above all common price,
This copy of the Book of Mormon is.
It is the one identical which Hyrum Smith,
The martyred Patriarch, took in his hand
Upon the morning of that fateful day
When the Prophet Joseph and Hyrum, Patriarch,
Were seized as criminals by ruthless men
And taken prisoners to Carthage jail.
Where, on the twenty-seventh day of June,
Eighteen hundred and forty-four,
Eighty-three years ago this present year,
Those two brave, noble and heroic men,
Spotless and innocent of any wrong,
Valiant and true defenders of Jesus' faith and cause,
Like Him were sacrificed for that same truth.
Their testimony with their blood was sealed.
They were shot down by murderers who knew not what they
did.
On being taken from his home the Prophet said:
"I go like a lamb to the slaughter, but I am
Calm as a summer's morning."
His brother martyr, Hyrum, took
This Book of Mormon from the shelf.
The book was opened in the Patriarch's hands
At page six hundred ten of that, the third edition,
And there he read and marked prophetically
The noted lines which have been often told,
And are again repeated here,
Marked as he marked them then.
He folded down a corner of the leaf
Which still remains as it was left by him.
The book of Ether, chapter five of that edition,
Contains those words, appropriate, which Hyrum marked.
They follow here copied from that same leaf:
"And it came to pass that I prayed unto the Lord
That he would give unto the Gentiles grace,
That they might have charity. And it came to pass
That the Lord said unto me: If they have not charity
It mattereth not unto thee, thou hast been faithful;
Wherefore, thy garments shall be made clean. And
Because thou hast seen thy weakness thou shalt be
Made strong, even unto the sitting down in the place

Which I have prepared in the mansions of my Father.
And now I, Moroni, bid farewell unto the Gentiles, yea,
And also unto my brethren whom I love, until we
Shall meet before the judgment seat of Christ, where all
Men shall know that my garments are not spotted with your
blood."
This copy of the Book of Mormon was a gift
From Hyrum to his sister-in-law, Mercy Fielding Thompson.
By her the book was cherished carefully,
Through all the after persecutions of the Saints,
And brought intact unto their place of refuge
Near the Great Salt Lake.
Her grandson, Robert B. T. Taylor owns it now
And through his courtesy it is shown to me.
With reverential and appreciative touch
I hold the book and read again those words
Significant, marked by Hyrum's hand.
Realizing that this privilege now granted me
May not be reached by thousands who would prize it,
I offer as a substitute these truthful lines,
That many interested may behold and read
Again the words which Hyrum read and marked,
And see a duplicate of the marks he made
And left as a last testimony of his love,
His loyalty and faithfulness to God
And to His Prophet, Seer and Revelator,
Hyrum's brother and companion martyr, Joseph.

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EDITORIAL

The Centenary of the Coming Forth of The Book of Mormon

Everywhere in the world today everything that is American is being played up. An article in the *Century*, for July, calls the United States the "most talked-of country" in the world. This is a natural outgrowth of the fact that America has assumed world leadership, in a number of ways, since the war. As a consequence, everything that is intrinsically American has taken on added importance and has received added emphasis. This added importance and added emphasis has not failed to reach the "Mormon" people. The editor of the *Forum* in writing of the "Mormon" people, in the July issue, 1926, displayed some pride in the fact that the "Mormon" religion is American and for a very obvious reason. The "Mormon" religion in connection with Christian Science makes it possible to refute a familiar charge from the old world, that the new world has given us no religions that are indigenous to American soil. As years go on and the United States becomes a more potent factor in the world than she is at present, when all well informed people will be as ready to admit that the United States has assumed spiritual and intellectual leadership as they are now willing to admit that she has assumed financial

leadership, then the pride of the American people will increase in the fact that the "Mormon" religion is an American religion and that the Book of Mormon is an American book.

The Book of Mormon an Inspirer of Art

The Book of Mormon has inspired a good deal of art, already, and it is safe to say that it will be the inspiration of much more in the future. Sculpture, painting, stained glass windows, hymns, drama, pageants, poems have each in turn drawn their material from the Book of Mormon, making a contribution of real worth to the lives of Latter-day Saints and helping to develop a distinctive civilization.

At the present, sculpture appears to be in the lead in Book of Mormon art. We have on the west side of the Hawaiian temple, an elaborate frieze depicting characters and events in Book of Mormon history. At the rear of the temple is a piece of statuary representing Lehi blessing his son Joseph prior to his death. The frieze is very beautiful. It contains statues of Moroni, Columbia, (U. S.), Mormon, Hawaiians, Laborers, Hagoth, Sincere Refinement, Gadianton, Korihor, Kishkumen, Humble Believer, III Nephi, Christ, Ammon, Father and Mother of Lamoni, Samuel, Moroni, Teancum, Amalekiah, Coriantum, King Noah, Alma, Lamon, Nephi, Joseph, Lehi. We feel sure our readers will be glad to note the very soulful piece of work representing Lehi blessing Joseph. These two pieces of work are the work of Avard Fairbanks, a son of the artist, J. B. Fairbanks, born in Provo, Utah, who is constantly attracting attention because of his work. Avard Fairbanks is the sculptor of the monument to the Three Witnesses unveiled during the April conference of the current year.

Perhaps no other piece of sculpture inspired by the Book of Mormon has stirred more souls and elicited more favorable comment than the statue of the Angel Moroni crowning the east spire of the Salt Lake Temple. This beautiful image is the work of Cyrus E. Dallin, born in Springville, Utah. It holds a very high place in American sculpture.

Many will recall pictures, paintings and stained glass windows decorating Latter-day Saint places of worship that have used Book of Mormon material. Our beautiful hymn, "An Angel from on High" has thrilled thousands. The play, "Corianton," as well as the pageants that have been put on by the auxiliary organizations of the Church are all indicative of a future of art inspired by the Book of Mormon, that cannot fail to be both great and glorious. There is a story current that Martin Harris, one of the three witnesses of the Book of Mormon stepping on to the Temple

Block, exclaimed, "See what the Book of Mormon hath wrought!" In a sense the Book of Mormon is responsible for the buildings on the Temple Block, Salt Lake City, and all other Latter-day Saint temples.

The Greatest of all American Books

One hundred years ago on the 22nd of September, 1827, the Angel Moroni delivered the plates containing the Book of Mormon to the Prophet Joseph Smith. We do not hesitate to call it the most important of American books. We do this because the book contains the history of people who lived on this continent from the time of the confounding of tongues at the Tower of Babel to 400 A. D. It contains the gospel in its simplicity and is a new and powerful witness for Christ. If any other American book can lay claim to such importance as the Book of Mormon, we shall retract what we have said, for this challenge is issued in all sincerity.

The Evening-Tide

By Henry F. Kirkham

How peaceful is the gentle evening-tide!
The setting sun has gone to final rest,
The cooling breezes from the canyon come,
And robin red-breast sings his parting song.

Over earth a solemn silence falls,
The evening star shines faintly in the east,
The busy cares of day are laid aside,
And calm and quiet settles over all.

Brief period, ere the shades of night descend,
And darkness takes the burden of the day,
A sudden pause, as if God said to man,
"Turn thee from things of life—and worship me."

LEHI BLESSING HIS SON JOSEPH

Biblical Mothers' Pageant

By Laura M. Jenkins

(This pageant is recommended by the committee for Special Occasions)

EVE

Thou wert a wonderful mother,
Chosen by power divine;
Brought to this earth from another
Sphere, of the heavenly shrine.
Mother thou art of the races,
Eve thy adorable name,
Grief on thy brow left its traces:
Earth's children honor thy fame.

Sarah, Rebecca and Rachael,
Mothers of Bible renown,
Honored forever in Israel—
Worthy of Motherhood's crown.
Miriam, silver tongued songstress,
Woman by Israel revered,
Gladening their wearisome wanderings,
Over the desert so weird.

Deborah, deliverer of Israel,
Conqueror of Sisera brave.
Long shall we sing of thy victory,
Israel from bondage to save.

Fair Ruth, the Moabite maiden,
Gleaning in Boaz's field,
With sheaves from the harvest laden
Truly a bounteous yield.
Cherished her life through the ages,
Ever remembered shall be;
Written on history's pages,
David's ancestress was she.

Esther, thou fair Jewish daughter,
Chosen, though captive, a queen,
Saving from Haaman's fierce slaughter,
The Jews, by strategy keen.
Honored for aye by thy people,
Thy deeds in Biblical lore,
Spoken and sung by all nations,
Worthy, I mean, to adore.

Mary, Christ's mother, we hail thee!
Thine was a mission divine;
True e'er, though demons assailed thee,
Ever thy glory shall shine.
Virgin of Deity's choosing,
Mother of God's only Son.
Saving a world, in thy losing,
Life hath its victory won.

Mother through Gabriel's promise,
Eliz'beth stricken in years.
Thy son—Emmanuel's forerunner,
Now in our story appears.
Clean through his life, he was worthy.
In Jordan's waters he gave
Baptism e'en to earth's Savior,
He who was mighty to save.

Sisters of Laz'rus, we hail thee!
Mary and Martha so true,
Honored your home in old Bethany,
Jesus our King dwelt with you.

Mary of Magdala, faithful
To Jesus right to the end.
Last at the Cross—first at the tomb,
More than follower and friend.
"Mary," thy name the first spoken
By his resurrected voice,
Sweetly those accents betoken
Woman thou art of his choice.

Tabitha, angel of mercy,
Feeding and clothing the poor;
When death laid his hand upon thee
Their tears and pleadings were sore.
Till Peter's faith interceded
With Heaven thee to restore.
Raised from the dead midst rejoicing
Able to mingle once more.

Now in this last dispensation
God, through his Prophet, again
Opens the door of salvation,
Which through dark ages had been
Closed; while earth's children in darkness
Wandered and prayed for the light.
Now it shines forth in its brightness,
Breaking the shades of the night.

Gone are the darkening shadows,
  Angels from heaven have flown;
God to his prophet has spoken
  Making his great power known.
Breaking the fetters of ages,
  Turning to woman the key—
Joseph the emancipator
  Of womanhood, e'er shall be.

Emma, Eliza and Zina,
  Bathsheba, Emmeline, too,
Clarissa last, yet we love thee
  None less, but homage we do
To all our God given leaders,
  Women whose lives have been spent
In helping to make this world better:
  Service to God you have lent.

This pageant is very effective with an oriental setting. Let each woman be dressed in the costume of her time, enter with rhythmic step as her name is spoken by the reader, advance to front of stage and glide gracefully off. Sarah, Rebecca and Rachael follow one another as their names are spoken, advance to the center of the stage together; Mary and Martha of Bethany do the same. Rebecca may carry an oriental pitcher, Miriam a lyre, Deborah wears a helmet and carries a spear, Esther wears a crown and holds her scepter, Ruth carries her sheaves of wheat. Each woman should try to look and act the part of the woman she represents.

The reader of the lines stands at extreme right of stage.

The song, "Dear Old Mother O' Mine," may be played softly by the violin with piano accompaniment through entire pageant, the reader can bring the lines easily to the rhythm of the music.

Pageant closes with tableau.

If only the Bible women are wanted close with Tabitha.

Tableau

Mary, the mother of Jesus, may hold a babe, and is seated in center of stage, with Eve to the right and Elizabeth at the left.

Standing at the right, Esther, with her scepter in her hand; Deborah, at left leaning on her spear; Miriam with her lyre is seated at the right of stage near the front; Ruth with her sheaves of wheat at the left—the rest of the women take a reclining position and group on floor in oriental fashion.

With music and colored lights this forms a very beautiful tableau.

The Movement away from the Home

Lowry Nelson

We used to do most of the manufacturing of the world in the home. The weaving industry, the knitting industry, food preparation, and a hundred other lines of manufacturing was done in the home. The home is still a manufacturing plant of considerable consequence. Despite the fact that many of the manufacturing processes have been removed to the factory, the home still holds a commanding position with respect to certain commodities.

Take for example the preparation of food. Every home is a small canning factory. Practically every housewife "puts up" a quantity of fresh fruit, jams, vegetables, and occasionally meats. But even though the housewife should not put up any canned food, she still is a manufacturer, for she takes the raw meat, vegetables and fruit from the farm and transforms them for the dinner table. We still have "home-cooked meals." Since manufacturing is merely the act of changing materials from the raw to the finished state, the housewife who cooks her own meals is a manufacturer.

But there is a great reduction, even in food, of the amount prepared in the home. The restaurant, the cafeteria, the delicatessen, have all conspired against this last stand of the home as a factory.

Then there are still other manufacturing functions which go on in the home, despite the Industrial Age. The making and renovating of clothing amounts to considerable, when all homes are considered. We have thrown the spinning wheel and weaving loom out of the home, but we still keep the sewing machine.

However, the real purpose of the home never has been to spin wool, or weave cloth. Its time-honored function is the production and care of children. Men and women marry—and always have married for the purpose of having children and rearing them to manhood and womanhood. This is its one excuse for existence. The making of clothing and food are incidentals, and can be done more efficiently, economically, and usually better, outside the home, because they are done by experts.

And there are people—George Bernard Shaw, for example—who hold that the home is no place to rear children. "More children are ruined," he says, "by the pampering influence of mothers, than are ever helped." So he advises putting infants in a public nursery, under the care of child experts. Thus mother, as well

as father, is left free to "live their own lives." Well, you may think about Shaw's idea, anyway!

But in connection with this fundamental business of child-rearing, the home has been at once an educational institution, house of worship, and a place for recreation. Here again, it has been relinquishing its functions to the respective specialized institutions.

While the home is still an important force in the education of the child, it does not hold the place in this respect which it once held. The private school, first came to relieve the homes which could afford it, of the responsibility of education. Then came universal and compulsory education fostered by the state. Today the average child leaves the home at the age of six—sooner if the anxious mother can manage it so—and from then, until the age of 18 or more, is the charge of the school for about 180 days of each year.

Religious teaching and worship formerly was a part of the parental function in each home. In Burns' poem, "The Cotter's Saturday Night," the peasant father calls his family about him and says, "Let us worship God." Bible reading, hymn singing, and praying, were engaged in by the entire family.

That condition, unfortunately, has largely passed and gone. We leave our religious education to the church. There are millions of young people under 21 years of age in the United States, who do not come under the influence of any church organization whatsoever. What percentage of young people of "Mormon" faith are not reached by any of the church organizations, I do not know, but I suspect it to be larger than we realize.

As a place of entertainment, the home again has lost ground. The most significant decline in this respect has come within the last two decades. The United States has been a country of more or less isolated homes. Only in 1920 did we achieve a greater city than country population. That is, for the first time in history the city folks outnumbered the country folks by a slight margin.

This is important because it indicates that the percentage of farm folks becomes less year by year. And it has been these farm folks who, in the past, have kept their homes as places of recreation. House parties used to be the chief source of amusement. The spelling bee, and other competitive games grew out of these parties. The essential thing about them was that the participants created their own fun. It was therefore real recreation.

Gradually the providing of amusement also became a function of private enterprise, until at the present time it forms one of the leading industries of the nation. In fact, the motion picture industry ranks fourth in magnitude among the industries of the nation.

The fact is that we are purchasing most of our amusement today, rather than creating it ourselves. It is so easy to entertain our friends at the movie, or the theatre, or the resort, and we are all so busy with this or that, we cannot give a home party the time and energy it requires.

Nor do I deplore the coming of these things. We can all enjoy the blessings of modern science as they come, from its application to transportation, communication, and amusement. The aim here is merely to get clearly in mind the situation as it exists at the present time, with the thought in mind that the home is losing its old functions, and is in a manner, in competition with these new institutions which have grown up around these functions.

What actually remains for the home to do? Is it losing its power as an institution in society? How can it hold its own and grow in power and influence? Some attention will be given these questions in a later article.

The Tryst

By Mary Hale Woolsey

Day is a maiden light of heart,
  Marking her path with gold;
Night follows after, adoringly—
  He is her lover bold.

One little hour she gives to him,
  A trysting-hour each day,
When the sun is sinking in the west
  And shadows grow long and gray.

She, in a gown of rainbow hues,
  With jewels in her hair,
Waits on the rim of a purple hill;
  Anon he will meet her there.

. . . She yields herself to his fond embrace;
  He would claim her for his own—
But at his kiss, she blushes and flees!
  Night rules the world . . . alone.

The Value of Bible Reading

By Mrs. Jacob N. Lybbert

In literature, the world has a heritage from the past with which no other of its possessions can compare. Literature is more than mere history, because it records man's thoughts, emotions, and aspirations. It preserves to us the ideals of the race upon which all our civilization is founded, and because the Bible does this better than any other book it is the greatest of all.

It contains the best interpretations of human life, both man's everyday life and his ideals; it teaches his relations to other men, and above all his relation to God, the Father.

Jesus said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

The great influence of the Bible over millions of people, through centuries of time is due to the fact that it speaks with an authority from God himself. Every part of it bears witness to his existence and gives us information concerning his character and attributes.

Men everywhere recognize an intelligent Power higher than themselves who controls the universe. The whole experience of the race teaches this, and the Bible appeals to them because it is true to these truths of life and satisfying to the yearnings of the spirit. They are convinced that it is indeed the word of God to his children.

Our reverence for the Bible is increased by a knowledge of how it has been handed down to us through centuries of time, through many languages, and many versions,—yet it has preserved its unity of doctrine in spite of the frailties of human copyists or the attacks of evil men.

What man has made, man can destroy, but because our Father himself inspired the writing of the scriptures man has not been able to destroy them although every effort has been made to do so.

Almost from the beginning opposition has been hurled against these sacred writings. Because this Book denounces sin; sinful men have always been its enemies.

At the time when the printing press was invented, making it possible to produce enough copies of the Bible so that the common people could have access to it, the jealous churchmen tried to burn every copy and even put to death every person who owned a copy. Every effort that human knowledge of science, philosophy, ridicule or force, could conceive has been directed against it, yet the Bible has survived. At times all the great of earth have been against it, and only an obscure few for it, but today it

has a firmer hold upon the confidence and love of the best and wisest of men than ever before.

If it had been man's book it would have gone down and been forgotten centuries ago, but because our Father's power upheld it, each new attack has but showed more completely its great truths and divinity.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded writhes in pain
And dies among her worshippers."

The word "Bible" is taken from the Greek word "Biblia" meaning "the books." The Bible is composed of sixty-six books written by at least forty different authors scattered through about sixteen centuries of time. Originally it was written in three different languages, Hebrew, Aramaic and Greek; and by men of every plane of life from the king on his throne to the lowly shepherd and fisherman, and yet it has a marvelous unity of underlying thoughts and purposes.

The only way we can account for it is that back of the many human authors was the one all-controling, all-governing, and directing mind of God. And the only way we can account for the reverent care those people have shown, whose duty it has been to preserve this Book through its darkest days, is that they were inspired of God as to its value to the human race.

Not only because of its divine origin should we prize the Bible, but also because of its truly great literary value. There is no finer literature in the world. Many of our greatest writers gained their strong, beautiful style from reading the Bible. Ruskin's mother had him read from Genesis to Revelations, again and again. Later in life he said he considered this training "the most precious and the one essential part of all his education."

William Cullen Bryant when asked where he got his lofty style for writing "Thanatopsis" said, From reading the Bible.

All of the Old Testament stories show wonderful literary and artistic power. The Book of Ruth, because of its simple story of loyalty and affection, is one of the loveliest pictures we have of life in Palestine. "It has been said that no other poetry ever written has been read and studied and sung by more people than the Hebrew Book of Psalms, and this because they express better than any other poetry, the feelings of the devout soul toward God." Take, for instance, that Psalm, "The Lord is my Shepherd:" the secret of its power lies in its perfect expression of the religious emotions common to humanity.

It is impossible to measure the influence of the Bible on all subsequent literature. Every part of it, its prophecies and their fulfilment, the Proverbs or Wisdom Books, the Beatitudes and Parables of the Savior, all have left their impress on our best

writings, songs, and art. Its influence is seen in every phase of life, in business and education as well as religion. The laws of Moses have formed the basis for all that is best in our modern governments.

One great man who had been a life-long student of letters, and especially Oriental letters left these words on the last fly leaf of his Bible, "I have regularly and attentively read these Holy Scriptures, and am of opinion that this volume, independently of its divine origin, contains more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books in whatever age or language they may have been collected."

So we should place the Bible among our literary treasures to be read and reread.

Where can we find more beautiful expressions than those of this Book? Take, for instance, the narrative of the birth of the Savior as told by Luke, and note its simple, yet impressive, words: "And there were, in the same country, shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of heavenly hosts praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."

The author of one of our text books in English literature states that the greatest literary achievement of the age of Elizabeth, the age which produced Bacon and Shakespeare, was the King James version of the Bible, which appeared in 1611. He further states:

"The great original Hebrew and Greek books; the aid in style which the translators found in the Latin Vulgate; the pioneer work done by Wycliffe, Tyndale, and Coverdale; the fact that the translators, themselves men of great literary ability, worked in the midst of the most noteworthy ferment in all literature—all these forces produced a matchless result. A volume is compressed into the line, And God said, Let there be light, and there was light; a page into the two words, Jesus wept. Beside the splendor of the Psalms, of the Book of Job, of the Prophets, and of the Apocrypha, the Odes of Sappho and Pindar seem tame and absurd. Even Shakespeare's prose is not impressive in comparison with the vigor

of the English Bible. No other book has so penetrated the hearts and speech of the English race. Huxley calls it the national epic of Britain. Coleridge says: 'After reading Isaiah or St. Paul's Epistle to the Hebrews, Homer and Virgil are disgustingly tame to me.' Milton's opinion was that there are no songs to be compared with the songs of Zion, no orations equal to those of the Prophets. Sir Walter Scott, on his death bed, asked Lockhart to read to him. When asked from what book, he replied: 'Need you ask? There is but one.' Wordsworth called the scriptures the grand storehouses of imagination. Ruskin counted the fact that his mother made him learn by heart certain portions of the Bible the one essential part of his education. Among others who have expressed similar opinions are Carlyle, Newman, Macaulay, Froude, and Swift. The Bible was the chief model of Bunyan in *Pilgrim's Progress,* of Andrew Lang in his wonderful prose versions of the *Iliad* and *Odyssey,* of Walt Whitman, and of the greatest speeches made in the nineteenth century, those of Abraham Lincoln. Coleridge indeed says that intense study of the Bible will keep any writer from being vulgar in point of style. Prof. Albert S. Cook declares it, finally, "the chief bond that holds united, in a common loyalty and a common endeavor, the various branches of the English race." (*English Literature* by Edwin L. Miller, A. M., page 161.)

So we find that until the time of the restoration of the gospel in our day, the Bible was the one book to which all Christians looked for comfort, wisdom, and spiritual guidance.

The Lord has always instructed his servants to write his word and preserve it for future generations. In the very beginning when he taught the gospel to Adam, in answer to his first prayer, he also said: "Teach these things freely to your children." To Moses, just before his death, the Lord gave the command that he write all the laws and the statutes in a book and instruct Joshua to teach them to the children of Israel. He said: "Thou shalt teach them diligently unto thy children, and shalt talk about them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Can anything be more plain as to our duty? And we have received just as emphatic instruction in our day.

Another fine example of the importance that our Father placed on the written history of his dealings with his children was the command to Lehi to send back to Jerusalem for the record of his fathers, and the injunction to each succeeding prophet, in Nephite history, to keep a written record and preserve it with the greatest care.

The need for such a record was made plain to Nephi when it was necessary for him to take the life of Laban in order to obtain the plates. When he hesitated the Lord said, "It is better

that one man should perish than that a nation should dwindle and perish in unbelief."

The finest example we have of the value or need of reading the scriptures is the example of Christ himself. That Christ studied the scriptures is evident from the many quotations he made from them. After his resurrection when he met the two disciples on the way to Emmaus and conversed with them, it is written, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." This not only proves that he was familiar with the scriptures, but also that he conformed his life to their teachings.

Another fine instance is found in the temptations. Jesus answered each one by saying, "It is written," and then by quoting directly from the scriptures. To the one where he was tempted to turn stones into bread, to satisfy his hunger, he answered, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," proving that Jesus believed that man should become familiar with, and live up to, the scripture teachings. Many instances could be cited where Jesus, also the apostles, quote from the Old Testament.

The race has never outgrown the Bible, and never will. Its teachings are ever ahead of its time, and only as we grow in knowledge and intelligence can we fully appreciate its great truths. If we notice we shall find that every great truth of human life that man discovers is taught in the Bible, but is not understood until man develops far enough.

The great statistician, R. W. Babson, has contributed a great truth to the American public in his book, *Fundamentals of Prosperity,* in which he teaches that men as well as nations are truly great just in proportion as they are truly and consistently religious. But Jesus expressed this same thought more beautifully when he said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

To see that the Bible has wielded an immeasurable influence on the progress of the world, it is only necessary to study the causes that brought about the Reformation.

It is difficult to analyze all the causes of the Reformation or to separate them from the whole movement of the times known as the Revival of Learning. But those great men, Erasmus, Wycliffe, Coverdale, and Tyndale did a great service in translating the Old Bible manuscripts into English so that the common people could read it for themselves. Then came the printing press to England, in 1476, so that copies could be made so rapidly in comparison with the slow and painful way of hand-copying that the masses could own Bibles as well as read them.

It is interesting to know that the Bible was the first book to be printed in the English language. The people awakened to its wonderful teachings. For the first time they came in direct con-

tact with the simple text, and it gave them new ideas of freedom in religion and politics.

They began to see the difference between the simple teachings of the "Master," and the great corruptions of the church. All this had a profound influence on the revival of learning. It fostered education for the masses. It was a big part of that great movement which changed the industrial, political, and religious life of western Europe, and helped to bring about the settlement of America by the Pilgrims. It was said, at that time, that "Theology rules in England." "The English became the people of one book, and that book was the Bible."

It is easy to see the hand of God in all this, in shaping the destinies of men, and in preparing the world for the new revelations given to Joseph Smith.

It is inspiring to trace the influence of the Bible on the Pilgrims in their ideals of religious and political freedom, and to see how it paved the way for our democratic form of government, and how it wove itself into the very fabric of our great laws and constitution.

The ideals of the Pilgrim fathers are found in that phrase of the Declaration of Independence, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

Behind all this we see the influence of God in the Bible teachings of service, and love, and the brotherhood of man.

We cannot help but be impressed with the fact that results come in conformity with that great law of the universe—the law of growth. Our Father in heaven never forces the human mind, but he reveals his truth to us as we seek diligently and persistently for it. "Seek and ye shall find," is the divine formula for obtaining any of the gifts of God.

As man advanced toward the light, he became convinced that true authority was not in the churches. Joseph Smith studied his Bible to find an answer to the yearnings of his heart after truth. He found the answer just as all will who approach it with the proper attitude.

And after all, the greatest value of reading the Bible is individual. "Intelligent reading of this book gives a breadth of vision, a culture, a moral strength, and a spiritual outlook that are beyond price." It has the power to lift man up to God.

Dr. Torry says, "We owe all that is best in modern civilization to the influence of this book."

All of our great men have been sincere Bible readers and bear testimony to its value to the individual.

With the added light that has come to the Latter-day Saints, how much more should we appreciate it! Although the *Book of Mormon, Pearl of Great Price,* and *Doctrine and Covenants* have

given more light, they supplement and in no way contradict the Bible teachings. They furnish some of the strongest evidence we have of its truth and value.

Human nature is the same the world over and in every age, and the Bible is so true to human nature that it bears a personal message to every individual. It is an unfailing guide-book in all the affairs of life. Someone has called it "The rule book of life," and we should learn to use it as such, as a rule to solve our every-day problems, and to measure our progress toward eternal life.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Our best means of knowing him is by studying his holy word. But to gain this knowledge we must read with faith and sincerity, and a real desire to do the will of the Father. Jesus said, "If any man will do his will, he shall know of the doctrines, whether it be of God, or whether I speak of myself."

On our individual testimony rests our chances for salvation, and it is our duty and privilege to gain that testimony. We need it, especially, to meet the doubt and disbelief of the world today, and we need it if we are to be effective teachers in our organizations or in our homes.

Our Church offers every incentive for study. The leaders are especially emphasizing Bible reading and the need for an individual testimony of the Divinity of Jesus Christ.

May our Father in heaven help us to gain that testimony, and to understand more fully the great truths of the Bible, that we may conform our lives to them.

And Day is Born

By Grace Ingles Frost

A tremor quivering through the earth,
(The lifting of the veil of night;)
A breath of rose leaves cool as sylvan streams,
The flute-notes of a bird's lone call,
  A gleam of golden light,
  And then, a rippling throb of ecstasy
That breaks forth into silver-throated song.
Mellifluous, ascending in its flight
To one superb, divine magnificat,—
  And day is born.

Notes from the Field

Amy Brown Lyman

San Francisco Stake (Organized)

On July 10, 1927, the San Francisco stake was organized in the Oakland chapel with President Rudger Clawson, Elder George Albert Smith and President Joseph W. McMurrin officiating. In connection with the organization of the stake, auxiliary organizations were also effected. Mrs. Eva Brown Merrill was chosen president of the Relief Societies of the stake, with Mrs. Sara H. Carruth and Mrs. LaPrele Hoeft as counselors. Following is a list of the wards of the new stake: Berkeley, Diamond, Elmhurst, Martinez, Mission, Oakland, San Francisco, Richmond, Sunset, and Daly City.

Boise Stake.

The Boise stake Relief Society held a very successful and illuminating two days Social Service convention in the Boise tabernacle at the close of the year 1926, for all stake and ward workers. There was an excellent attendance, and great interest was manifested throughout. The convention was arranged under the direction of President Bessie G. Hale, and Mrs. Iva B. Ward and Mrs. Laura L. Campbell of the stake social service committee. The following instructive program was carried out:

1. "Work of the State Welfare Department," Dr. Ralph M. Fouch, who said, among other things, that the main function of public health departments is preventive medicine, not curative. He told of efforts being put forth to better conditions in Idaho; said the state had held 97 clinics and examined 22 mothers and 4,205 children.

2. "Present Status of Juvenile Court Work in Idaho," by Mrs. Clara Brown, state probation officer. Mrs. Brown gave a splendid report of how the state is taking care of delinquent children, and of the efforts being put forth along preventive lines.

3. "The Visiting Teacher Movement" was discussed by Miss Reta Martin, assistant principal of the Boise high school. She said this is a new movement in educational advancement. The visiting teacher is a "go-between" connecting up the work of the school and the home. Comparatively few cities have the visiting teacher; however, Idaho boasts of one city, Pocatello, which is one of the first cities in the United States to adopt the plan.

4. "Work of the Salvation Army Rescue Home," by Commander Hamman. Mrs. Hamman has spent 30 years in this work,

and told of the help given unfortunate girls who enter the home, and of the efforts made to prevent further delinquency.

5. "The Mentally Deficient Child," by Dr. Harmon Tremaine, who discussed the child from birth, taking the development of the brain through different stages. He made a plea for fair treatment for the deficient children.

6. "Problems in the Administration of the State Prison," by F. A. Jeter, secretary of state. Mr. Jeter discussed the many problems that exist in the prison, and the efforts being put forth to better conditions.

7. "Preventative Dentistry," by Dr. H. B. Cohen. He said building sound teeth depends largely upon the pre-natal state, and that if the teeth are carefully cared for much disease would cease to be.

8. "Care of the Insane in State of Idaho," by Judge J. W. Givens, who gave a splendid report of conditions as they exist. The doctor has spent 50 years in work connected with asylums, and he has often wondered why God permits his children to suffer this terrible affliction. He also discussed means of relief by which many crimes caused through insanity might be stopped.

9. "Problems of Welfare Work," by Miss Adeline Johnesse. Miss Johnesse gave a constructive talk on problems of the welfare worker, and stressed the importance of sending traveling families who stop off in your city back to their original home towns.

10. "The Pre-School Child," by Dr. Harmon Tremaine. Dr. Tremaine said that people who give normal children proper attention from birth are sure to have progressive children. He complimented the Latter-day Saints and likened them to a tribe who are taking interest in the rearing of their children, and especially in planning their recreation.

11. "The Adolescent Child," by Mrs. Laura Butts, assistant superintendent of Public Instruction, who said it is our duty to safeguard the child from birth and to guide and control him until he adjusts himself. She urged that more effort be made to keep the home intact, that we can prevent wrong doing easier than to cure it.

12. "Character Education as a Community Responsibility," by Dr. S. B. Brown, of Weiser. Dr. Brown gave seven reasons why children go astray—lack of religious training in the home; absence of parental control; failure to teach self-control; liquor habit; unsupervised amusements; lack of recreation; child labor.

13. "Conservation of Health," by Dr. L. D. Anderson. He said, as we care for every detail of our business and home, we should care for our health. We should conserve our bodies, and subject them to a thorough examination occasionally.

14. "Prevention of Heart Disease," by Dr. Ernest E. Lau-

UTAH STAKE RELIEF SOCIETY BANQUET IN HONOR OF WARD OFFICERS

baugh. Dr. Laubaugh gave a splendid lecture, using a chart to picture the heart and show the delicate valves. He said, when a person is running even the slightest temperature, he should remain in bed, as the heart action is twice what it should be. The higher the temperature the greater the heart beats. This should be carefully watched in children, as often a weak heart will follow a sickness on account of insufficient rest during convalescence.

Utah Stake

Toward the conclusion of the season's work each year, the Utah stake Relief Society entertains in honor of the ward officers. This Spring a banquet was prepared by the stake officers, and served by their daughters, to 100 guests, including ward executive officers of the sixteen wards, stake officers of the Y. L. M. I. A. and Primary, former stake officers of the Relief Society and members of the General Board. As one purpose of the entertainment was to obtain a better understanding through closer acquaintance and fellowship, the guests were divided into family groups of twenty, and were known as the bird, fish, vegetable, flower and animal families. Appropriate centerpieces were placed on the banquet tables for each family, such as a willow, encircled pond of goldfish, a tree of birds, a pasture of tiny animals and bowls of vegetables and flowers. The table decorations, as well as those of the banquet hall, were in Relief Society colors—gold and white. Tiny baskets of white and yellow pansies were used as favors, and vases of dainty yellow and white spring flowers lent beauty and fragrance to the scene. Preceding the banquet a reception was held, and a program of music, readings, drama and speeches enjoyed. Both stake and ward officers were elated over the fact that they had as special guests President Clarissa S. Williams, Counselors Jennie B. Knight and Louise Y. Robison, and Miss Alice L. Reynolds of the General Board. The toasts given at the banquet by ward, stake and general officers reflected the love of Relief Society work and the unity existing among officers of the organization. A spontaneous tribute to presiding officers paid by one of the ward presidents at the close of the festivities was expressive of the pleasure and success of the occasion.

Lyman Stake

With a view of improving the diet among the school children of this locality, Mrs. Retta Blackner, president of the stake Relief Society, and former president of the Parent Teachers' Association, solicited the aid of the state nutrition expert of Wyoming in planning for a campaign along this line. The expert went to Lyman to confer with the promoters and has prepared for them 25 typewritten sheets for each member in the ward associations on the following subjects: Vegetables: The need of vegetables in our diet; Foods that are high in minerals; Foods that

are high in iron; Foods that are high in phosphorus; The important part these foods play in building up the body; Principles of vegetable cookery and recipes. Milk—its value to the body; Care of milk; Milk recipes. Cheese—its value; cheese recipes. Cereal foods or whole grains: Graham and whole wheat breads. Eggs—their value; Egg recipes. Meetings on nutrition are to be held on the third Tuesday during the summer months, with demonstrations of two or three recipes in the meeting, where possible.

A demonstration of the "Teachers' Topic and the Visit to the Home" was recently given in the form of a play at one of the union meetings.

In about half of the wards of this stake there are no doctors, and the women live a good many miles from a doctor, so the Relief Society is devoting a part of the time of the union meetings (about 30 minutes) this Summer to lectures from the local doctor on health work. The doctor has offered her services free, and will hold classes and make examinations of such mothers and children as are recommended by the Relief Society free of charge. Already over 100 examinations have been made, and a number of patients have been sent to hospitals; health bulletins from the government are also being distributed.

California Mission (*Richmond Branch*)

The Richmond branch Relief Society has made a most enviable record for the year 1927 in the matter of *Magazine* sub-

RELIEF SOCIETY, RICHMOND BRANCH, CALIFORNIA MISSION

scriptions. This energetic branch has a membership of 24, and has secured 29 *Magazine* subscriptions. The officers of the or-

ganization are: president, Mrs. Eliza R. Gledhill; counselors, Mrs. Nettie Dewsnup and Mrs. Blanch Pacord Post; secretary-treasurer, Mrs. Clara Edleffsen; organist, Mrs. Elizabeth Salmon; *Magazine* agent, Mrs. Elise Pickelsimer.

Hawaiian Mission

A report has just reached the office from Mabel A. K. Kaulia, secretary, of a very successful Relief Society conference held in Honolulu recently in connection with conference of the M. I. A., Sunday School and Primary Association. Mrs. Olivia Waddoups presided at the Relief Society meetings. President William Waddoups, president of the mission; Elder Harold Allred, presiding elder of the conference; and Mrs. Jeanette A. Hyde, member of the General Relief Society Board, were special guests. The meetings were most inspiring and the attendance excellent, with a total of 415. The decoration was in charge of Mr. J. W. L. McGuire, and not only were there choice palms and ferns, but beautiful rare orchids from Mr. McGuire's fern house, which he loaned for the occasion. The following numbers were given on the program, in addition to opening and closing hymns. Opening and closing prayers were offered by Mrs. Piwai Kuamu, president of Lahaina Relief Society, and Mrs. Julia Plunkett, president of Laie Relief Society.

1. Welcome Address .....President Olivia Waddoups
2. Song .....Maui Relief Society
3. Reading, "Mother" .....Eva Parker
4. Song .....Hawaii Relief Society
5. Report of Utah April Conference.....Delegate Annie Lau
6. Song .....Mrs. Mulang Kaaikala
   Member of the Hoolehua Relief Society
7. Address .....Mrs. Jeannette A. Hyde
8. Song .....Kauai Relief Society
9. Roll Call of the Relief Societies of the Islands.....
   .....Mabel A. K. Kaulia, Secretary
10. Song .....Mrs. Sarah Waihako
    Member of the Hana Relief Society
11. Remarks .....
    Counselor Minerva Fernadez; Counselor Frederickie McGuire; Mrs. Vilate Ivins; President William Waddoups

South African Mission

Mrs. Clara A. Martin, president of the Relief Societies of the South African mission reports that she has just completed a seven weeks tour of the mission in company with her husband President Samuel Martin. They found the Relief Society work pro-

gressing favorably and with renewed interest on the part of members.

Northwestern States Mission (Eugene, Oregon)

A Relief Society was recently organized in Eugene, Oregon, with 10 members and 4 prospective members. Meetings at present are being held in the homes of members. On March 17 a celebration was held in this little branch, with a social in the evening. The officers are: president, Mrs. Lizzie Fleeman; first counselor, Mrs. H. Jacobson; secretary-treasurer, Mrs. M. Henrie.

NEW STAKES ORGANIZED

Jordan and Los Angeles Stakes Divided

During the month of May, two stakes were divided—the Jordan and the Los Angeles.

Jordan Stake: The Jordan stake was divided into the East Jordan and West Jordan stakes. The wards comprising these two stakes are—*East Jordan*: Butler, Crescent, Draper, East Midvale, Granite, Midvale, Sandy First, Sandy Second, Sandy Third, Union; *West Jordan*: Bingham, Bluff Dale, Herriman, Lark, Riverton, South Jordan, West Jordan. Mrs. Elfleda L. Jensen, who was formerly president of the Jordan stake, was retained as president of the East Jordan stake, and Mrs. Mary J. Pixton was appointed president of the West Jordan stake. *Los Angeles Stake*: The Los Angeles stake was divided into the Los Angeles and Hollywood stakes. The wards comprising the stakes are—*Hollywood*: Alhambra, Belvedere, Boyle Heights, Garvanza, Glendale, Hollywood, Lankershim, Ocean Park, Pasadena, Wilshire; *Los Angeles*: Adams, Home Gardens, Huntington Park, Inglewood, Long Beach, Mathews, Redondo, San Pedro, Virginia City. Mrs. Katherine Romney Stewart, formerly president of the Los Angeles stake, was appointed president of the new Hollywood stake, and Mrs. Laura P. Hotalling was appointed president of the Los Angeles stake.

Guide Lessons for November

LESSON I

Theology and Testimony

(First Week in November)

DOCTRINES OF THE MESSIANIC DISPENSATION
(Continued)

1. *The First and the Great Command.* "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." So spake Jesus in answer to the question of a lawyer. See Matt. 22:35-40.

2. *The History of the Law.* As written scripture, the law was in force among the Israelites, as Jesus evidently either quoted or read from Deuteronomy 6:4-5 when he was in the Temple on Tuesday, the third day of the passion week, and answered the question of the Scribe or government clerk who with others was there to entrap him or get court evidence against him. See Mark 12:28-30.

3. *The law stated in Deuteronomy* is but an expansion of the command written by the finger of God at Sinai. "Thou shalt have no other Gods before me," meaning you shall have no other love greater than your love for God.

4. *That the law was given to Adam and Eve is evident* from the following: "And he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord." A command to worship is a call for homage through either fear or love. Which was it to our first parents? We read that "Adam blessed God" and that Eve "was glad." Pearl of Great Price, Book of Moses 5:4-12.

Whether Abraham ever read the law or had it formulated for him, he lived it. "Friend of God" and "Father of the Faithful" are titles not obtained without a whole-souled, whole-minded, whole-hearted love for God.

5. *The First and Great Commandment.* A love call has been with the people of God in all the gospel dispensations.

It is a part of the everlasting gospel. It has always been the first section of the perfect law of liberty. It has out-lived the call of fear, and survives in the field of thought under the law of the survival of the fittest, in the spiritual universe. This love for God like all other love comes not by demand. It cannot be willed, it must be won, and so this first great command stands before us as a call, an invitation, the announcement of an opportunity, the pointing out of a way to be happiest.

It is a provision in the scheme for the happiness of man, calculated to make one exclaim:

O may I know the Lord as a friend,
And love of him my life attend.

And the second commandment leads us to exclaim:

May one sweet joy be mine to know
That I have lessened others woe.
May life eternal be my share,
Under my Redeemer's care,
With those I love, eternal joy,
Eternal work in God's employ.

What it means to "love God with all thy soul"

The soul is the whole individuality, so that loving God with all one's soul means giving him a love that is unfeigned, undivided, and unmeasured. First, by counting our blessings which means thinking of how much has come to us, and is coming to us, that could not come except through God. Second, by expressing our appreciation and gratitude to God for these blessings. Third, by rendering service to God under the law of love which provides that we grow to love in the direction of willing service. Fourth, do the works, and ye shall know, to love is akin in truth to the saying, "Do the works, and ye shall know of the doctrine."

What does it mean to love God? It means, first, to have an attitude of reverence toward God. "Our Father which art in heaven, hallowed be thy name." Who can honestly and intelligently utter that part of the Lord's prayer without a feeling of reverence?

It means, second, to have an attitude of acquiescence in the will of the Lord, i. e., a state of mind such as Jesus had in Gethsemane, such as is provided for in the prayer. When we can fervently pray, "Thy Kingdom come, thy will be done, on earth as it is in heaven" we have the attitude of acquiescence in the will of God, the second essential attitude to a state of love for God.

Third. A desire to serve him is an attitude indispensable to the love of God. Saul of Tarsus, in distress, called out, "Lord, what wilt thou have me to do?" Judging from his valiant life we may think of how many times Paul may have prayed in his heart, "Lord how can I help thee?" The cry at pentecost, "Men and brethren, what shall we do to be saved?" had behind it fear, and it is rarely if ever void of selfishness. Their state of mind was not comparable with that which prompted John to ask that he might remain on earth and work for Christ. John has been called the beloved apostle, meaning that he was loved more than were the others by the Savior. Be that as it may, did he not, in his re-

quest to remain and work for the Lord, instead of going to him as the others all desired, prove that he was the greatest lover of them all?

So, then, love of God has in it three attitudes: reverence, acquiescence, and a desire to serve. But attitudes are not all of that love of God spoken of in the first great commandment. To love God means more than to have favorable attitudes towards him, it means reverence reinforced by obedience. Acquiescence must be supplemented by uncomplaining endurance; and a desire to serve, must be added to by work for the Lord. If ye love me, ye will keep my commandments, "If a man love me, he will keep my words," (John 14:23) said the Savior. But there is a kind of commandment-keeping that has no love of God in it. The command to pray may be kept in a counterfeit fashion as was the case with the Pharisees who uttered long prayers to be heard of men, who paid tithing in order to be popular. Jesus said of their action, "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." Luke 11:42.

Their tithing was one of the hand alone. There was no heart in it. It was action minus attitude, and therefore unacceptable, under the first great law which provides for a whole-hearted love. Petitions with a mental reserve, though addressed to Heaven, never even start on their journey because of the lack of whole-mindedness or sincerity. The mother who said, when making up her family budget: first, our tithing, one tenth of our average yearly income must be set apart for the Lord; come what will, our tithing shall be paid; that woman had the love of God, love-attitude plus love-action. She loved with all her "heart," with all her "soul," with all her "mind," and with all her "strength." She could pray thus:

"I would not have thee deem my love
A fleeting transient thing
To perish as the winter snow
Beneath the breath of spring.

To be consistent with the theme the word Father is substituted in the second stanza,

"But Father, I would have thee know
That in my inmost soul
There dwells a love as true to you
As needle to the pole.

"A love that's founded on the rock
Defeats the storms of earth,
A love that never can forget
The one who gave it birth."

The man who said, whatever else my boy may have, I want him to have a mission, not for what he may learn, because he can get learning at home, but for what he can do for the Lord, in part payment for what the Lord has done for him, and all the family. This man's love of God was of that type possessed by one of Zion's poets when she wrote:

"My heart is fixed, I know in whom I trust."

A brilliant young man, after taking his college degree, said in substance to the President of the institution, there are many opportunities before me, but the one I most appreciate is that of going on a mission. My gratitude to God prompts a desire to help in his work, and I hope to put in at least two years of my whole time in the service of the Church, and he did.

The love of God includes the love of the things that make him God. God is glorious and his glory is intelligence. Can one who enjoys ignorance, and who has no yearnings for knowledge, no interest in intellectual progress, can such a one love a God whose glory is intelligence? Justice is a characteristic of God. It is hard to conceive of the existence of a person who does not love justice. Yet we know there are many who love justice but who consort with injustice. What shall we say of their love of the God of justice. Mercy is something without which God could not be God, and here we may ask if anyone who enjoys the anguish of another can be said to love mercy, and can anyone who does not love mercy love a being who would cease to be what he is were he not merciful?

Questions and Problems

1. Quote from Job to illustrate acquiescence as an element of the love of God.

2. Wherein is the sacrament prayer on the bread a declaration of acquiescent attitude?

3. Show that the sacramental prayer on the water is a declaration of action as an essential in our love of God.

4. Discuss in the light of the great commandment: "Love levels all ranks, and puts the shepherd's crook beside the scepter."

5. Distinguish between compliance with and acquiescence in.

6. Which part of the great commandment provides for whole-heartedness in love of God?

7. What part of the great commandment is being neglected by those who neglect the study of theology?

8. Wherein does the great commandment require going beyond the point of convenience in our religion?

LESSON II

Work and Business

(Second Week in November)

TEACHERS' TOPIC FOR NOVEMBER—CIVIC PRIDE

Water Supply

I. Source of Supply:
What is the source of your drinking water? If you have a water system is the source carefully protected from contamination? How is the water distributed? If you use surface wells are you sure the water is pure? (Drainage from corrals and privies often finds its way into surface wells.) If water source is open ditches, is any precaution taken to protect the water from pollution?

II. Purity of Water Supply:
Has your drinking water been analyzed by the State Board of Health or the State Chemist? If so, what were the results of the analysis?

III. Control of Water:
Is your water system owned and controlled by the municipality or by a private company?

IV. The Boiling of Water Insures its Safety:
If you are in doubt regarding the safety of water do you take the precaution to boil it?

V. Results of Impure Water:
Typhoid fever, many types of intestinal troubles and other diseases are often the results of impure water.

LESSON III

Literature

(Third Week in November)

EDGAR LEE MASTERS

Our readers will be interested in knowing that Edgar Lee Masters, whose *Spoon River* is a pioneer form in English literature, is a son of Illinois pioneers. He is not only a great poet, but also a great historian. His love of liberty and his concept of democracy make him an unusual figure in American letters. His love of liberty is hereditary, for his great, great grandfather, Hillary Masters, went off from Wythe county, Virginia to the Revolutionary War.

It was in 1847, also, that Mr. Masters' grandfather moved to an Illinois farm that had been surveyed by Lincoln ten years before. In his grandfather's court, Lincoln appeared as an attorney before Judge Masters many times.

As an attorney, in Chicago, the law partner of Clarence Darrow, Edgar Lee Masters was earning the equivalent of eighty thousand dollars a year. Sickness, and a growing distaste for his large legal practice, determined him to follow the light of his own soul.

One may gain some feeling for the depth of Masters' spiritual understanding from his poem, "Silence." This is one of the finest poems in American literature. It was published by permission recently in *The Deseret News*. It may also be found in *Doomsday Book*, and in *Selected Poems* (1925).

Silence

I have known the silence of the stars and the sea,
And the silence of the city when it pauses,
And the silence of man and a maid,
And the silence for which music alone finds the word,
And the silence of the woods before the winds of spring
begin,
And the silence of the sick
When their eyes roam about the room.
And I ask: For the depths,
Of what use is language?
A beast of the field moans a few times
When death takes its young.
And we are voiceless in the presence of realities

We cannot speak.
A curious boy asks an old soldier
Sitting in front of the grocery store,
"How did you lose your leg?"
And the old soldier is struck with silence,
Or his mind fies away
Because he cannot concentrate it on Gettysburg.
It comes back jocosely
And he says, "A bear bit it off."
And the boy wonders, while the old soldier
Dumbly, feebly lives over
The flashes of guns, the thunder of cannon,
The shrieks of the slain,
And himself lying on the ground;
And the hospital surgeons, the knives,
And the long days in bed.
But if he could describe it all
He would be an artist.
But if he were an artist, there would be deeper wounds
Which he could not describe.

There is the silence of a great hatred,
And the silence of a great love,
And the silence of a deep peace of mind,
And the silence of an embittered friendship;
There is the silence of a spiritual crisis,
Through which your soul, exquisitely tortured,
Comes with visions not to be uttered;
Into a realm of higher life,
And the silence of the gods who understand each other
without speech,
There is the silence of defeat.

And there is the silence of the dead.
If we who are in life cannot speak
Of profound experiences,
Why do you marvel that the dead
Do not tell you of death?
Their silence shall be interpreted
As we approach them.

Masters' gift for divining nobility of character in humble folk is pronounced. He is truly great in that his interest in simple people has not been sacrificed by his knowledge of the classics and the sciences. Great sufferers who bear their burdens silently find a clear voice in Edgar Lee Masters.

Witness the following poem from the *New Spoon River*:

CONRAD HERRON

I wrote no book, Spoon River;
I left no library to you;
I endowed no school for you;
My face is not embossed in bronze
In the court-house corridor,
As the faces are of Editor Whedon,
And Thomas Rhodes, the banker.
But did I do nothing for you,
Did I leave you no legacy?
Is it worth nothing to you
That, dying with cancer
I endured with fortitude and patience?

Even the simple little kitchen slave, "Slip Shoe Lovey," is not too mean for interpretation. This poem, too long to quote here in full, may be found in *Selected Poems*, 1925.

SLIP SHOE LOVEY

You're the cook's understudy
A gentle idiot body.
You are slender like a broom
Weaving up and down the room.
With your dirt hair in a twist
And your left eye in a mist,
Never thinkin', never hopin'
With your wet mouth always open.
So bewildered and so busy
As you scrape the dirty kettles,
O Slip Shoe Lizzie,
As you rattle with the pans.

In the 1926 *Selection of Best American Verse* is a delightful poem of Masters entitled "Contentment." It could not be quoted here since the book is not available. It originally appeared in *The Mercury*.

Those readers of Masters, whose acquaintance with his books is limited to his *Spoon River* and his novels, will have many delightful moments with his earlier lyrics. In *Songs and Satires*, he published the following delightful poems about his little daughters. (They are republished in *Selected Poems*, 1925:)

MADELINE

I almost heard your little heart
Begin to beat, and since that hour
Your life has grown apace and blossomed,
Fed by the same miraculous power

You sleep. I wait to see you wake,
With wonder-eyes and hands that reach.
I laugh to hear your thoughts that gather
Too fast on your budding lips for speech.

Now all day your steps are a-patter.
And made your heart begin to beat.
That moved the rivulet of your life,
Oh, what swift and musical feet!

Your sunny hair is cut as if
'Twere trimmed around a yellow crock.
How gay the ribbon, and oh, how cunning
The flaring skirt of the little frock!

Why do you never tire of playing,
Or cease from mischief, or cease from noise?
You build and play and search and pry,
And hunt for dolls and forgotten toys.

You will not sleep? You are tired of the house?
You are just as naughty as you can be.
Madeline, Madeline, come to the garden,
And play with Marcia under the tree!

MARCIA

Madeline's hair is straight, and yours
Is just as curly as tendril vines;
And she is fair, but a deeper color
Your cheeks of olive incarnadines.

A serious wisdom burns and glows
Steadily in your dark-eyed look.
Already a wit and a little stoic—
Perhaps you are going to write a book.

Or paint a picture, or sing, or act
The part of Katherine or Juliet.
I believe you were born with the gift of knowing
When to remember and when to forget.

And when to stifle and kill a grief,
And clutch your heart when it beats in vain.
The heart that has most strength for feeling
Must have the strength to conquer the pain.

You understand? It seems that you do—
Though you cannot utter a word to me.
Marcia, Marcia, look at Madeline
Building a doll-house under the tree!

Utah people who are interested in pioneer novels would do well to become acquainted with Masters' stories since they deal with the pioneers of the Middle West and their descendants. Masters revived interest in Stephen A. Douglas (Lincoln's opponent), in his *Children of the Market Place. The Mirage,* the *Nuptual Flight,* and *Mitch Miller,* all weave about the pioneer families.

His latest novel *Kit O'Brien* is just off the press. It is a most delightful boy's story, as clever as Tom Sawyer in the matter of magic. It has all the charm of the pioneer people who have passed away, and it is of the most unusual interest for Utah writers who would preserve something of the flavor of early Utah days. (Boni and Liveright, publishers, 1927.)

One of the finest tributes ever paid to a parent was uttered by Edgar Lee Masters as he stood beside the open grave of his own father a short time ago in a little Illinois cemetery. It may never appear as a literary contribution, but it is so beautiful that it is given here.

Mr. Masters said: "If, before coming into this world, I could have chosen my father with all the understanding I have today, he is the man I would have chosen. Whatever I have inherited from him in strength, or health, or gifts, or understanding of life, I count as more precious than all the riches in the world."

(Read address on Edgar Lee Masters, published in the *Magazine,* for additional information on *Spoon River.*)

(Books of Edgar Lee Masters recommended for reading: *Selected Poems,* 1925; magazine articles and poems in various volumes of *The Mercury.* Of his novels: *Kit O'Brien* and *Children of the Market Place: Mitch Miller: Historical Poems: Lee, A Dramatic Poem.*)

Questions and Problems

1. State in your own words what Masters means in this line in "Silence:" "For the depths, of what use is language?"
2. Tell the effect of "Silence" on you.
3. What do you understand to be the poet's meaning in this line: "Their silence shall be interpreted as we approach them."
4. What is your reaction to his brief for the sufferer of cancer?
5. What philosophical quality is most dominant in the poems you have read of Masters?
6. Tell in your own words your understanding of fatherhood that Masters exhibits in his poems, "Marcia, and "Madeline."

7. Is "Slip Shoe Lovey" worth your study at all?

8. From Masters' statement about his father, what principles of sterling value must that departed father have instilled into one of our greatest poets?

9. Read address published in the *Magazine* that was made to Relief Society on Edgar Lee Masters as a poet. Published in the *Relief Society Magazine,* June issue, 1927.

LESSON IV

Social Service

(Fourth Week in November)

ELIZABETH

Every community must frequently answer the question, "What shall we do with Elizabeth?" Our story today will not be entirely about the particular Elizabeth who was deprived of a home, but of all the Elizabeths and their brothers who have lost their own homes.

This Elizabeth was placed in an institution for orphans. Her parents had both died of tuberculosis, and the children were placed among the interested relatives. Elizabeth had to be cared for in a hospital because of a tubercular hip, and later, she was sent to a home for orphans. She was in good health but retained a slight limp.

For several years Elizabeth remained at the institution, attending public school, receiving good marks, observing all the rules of the institution, and was considered a fine, bright, obedient girl when she graduated from high school.

But Elizabeth was unhappy. In fact, she was often so distressed and moody that she contemplated taking her own life. She was sensitive, self-conscious, lonely and forlorn.

The question had then to be asked again, "What shall we do with Elizabeth?" The state had accepted its obligation and given the child every advantage for good physical and medical care, and provided excellent educational opportunities. But unquestionably, all this care had not made of Elizabeth a happy, normal, useful individual.

Elizabeth's unhappiness was undoubtedly related to her social environment. She felt alone and abandoned and inferior. She felt that the large unknown world beyond the institution was too difficult to face. She preferred complete escape and obliteration.

It is difficult to analyze what elements in normal child life and development are lacking in a well managed institution. There

is usually kindliness and personal interest. There is excellent physical care. There are opportunities for education and self-expression.

But there are certain experiences that a child in an institution loses that makes him feel apart and different from the rest of human-kind. He has little opportunity for deep feelings of affection, which are part of a normal life in a home of parents and brothers and sisters. He has no feeling of being a part of the community, as a child does, who has parents, brothers and sisters in the world of affairs—at work, school, college, clubs, etc. Perhaps the greatest feeling of insecurity that comes to a child in an institution is his own conception that he is "different," that for some unknown reason fate has marked him to play the role of an outcast.

As with all generalizations, there are exceptions to these statements. Some children may spend years in an institution, find certain satisfactory outlets for their thwarted desires for a home and family affection, and later make a good adjustment in the community. Studies of children who have been reared in institutions, however, have raised serious questions about the advisability of placing orphans, delinquent and homeless children, in institutions, for long periods of time.

To return to Elizabeth, the treatment proposed to relieve her from her unhappy state was to place her in a private home. In this closer relationship within a family group and with persons who were a part of a community, she lost the feeling that she was a queer, inferior sort of person. She was then given opportunity to earn part of her livelihood, which gave her confidence that she could later succeed in making her way in the world. It was also arranged for her to continue her school work, as her intellectual endowment justified the belief that a college course would be profitable for her.

In the new environment, she gained a confidence in herself and a satisfaction in finding herself in her relationship to the community that she had never found in the sheltered environment of an institution. She progressed in school, she took new interest in her work, and she became cheerful and happy. She learned to enjoy life because she was no longer oppressed with fears of the unknown world, and with her fear of her own inadequacy.

It may be that her early physical disability and the slight limp she retained accentuated her feeling of insecurity. Any feeling of being inferior or different may be the cause of emotional distress, so the combination of a physical infirmity and the loneliness of an orphan's home proved more than she could endure. But with the new regime, and the satisfactory expression of her abilities, the slight physical handicap did not interfere with her adjustment. The new experiences which released her from her in-

ferior feeling of being an institutional child also released her from the feeling that she was inferior because she was physically handicapped. The treatment for any feeling of inferiority is to find constructive expressions and outlets, that give the individual a satisfying experience of success and achievement.

The chapter dealing with Elizabeth's difficulties raises many questions. One is the practical one of what is to be done with orphans and homeless children? Most states have provided institutions for homeless children and also training schools for delinquents. If the authorities on child welfare are convinced that institutional life, because of its abnormal environment, does not develop the highest possibilities of the children placed in them, what alternatives are there?

The first suggestion is that greater care should be taken in planning for children in their own homes. Often, if an attempt is made to keep an unstable home together by effort on the part of welfare agencies, the children have a better opportunity for normal development. The institutions for orphans are not housing orphans at all, but usually children of widows, deserted women, or children of broken homes. Effort should be made to have parents realize the advisability of keeping a home together, even if it means long treatment in development of parental responsibility or even financial assistance in the homes of widows or where the man of the family is ill or has failed to provide. Such care is less expensive than care in institutions and has possibilities of better results in making happy, useful citizens of both the parents and the children.

When care outside the home is imperative, the institution should perhaps be used for a short time in order to study the child's health, mentality and attitudes and habits. If the child has no relatives who claim custody, an adoption into a suitable foster home might be made. The adoption should be legal, to protect both the child and the adopting parents, but should not be made legal until after a period of trial—perhaps of about a year. This principle should apply to infants, too, as the period of probation would give both the adopting parents and the agency placing the child an oportunity to determine if the arrangement should be permanent.

But the majority of children in training schools and orphan's homes are not free for legal adoption. The new program for the care of these children is to find them suitable places to board,—either free homes or homes that will accept children for a nominal fee. Care, of course, must be exercised so the older children are not taken because of the service they can give. Also the matter of a fee should not be the main reason that a child is accepted in a boarding home.

Experience in many communities has shown that many pleas-

ant, comfortable homes can be found with intelligent sympathetic parents, who find pleasure in the companionship and the progress of children placed in their care.

Elizabeth was given new hope and courage in her pleasant boarding home. Many other children are now given this same opportunity to find a substitute for their own lost home in this manner. Such programs of child care are promoted and financed by private agencies, by the boards of orphan homes, and by state funds.

In closing the discussion of the social problems of childhood, the author emphasizes the importance of a home environment for a child, and also the need of parents becoming aware of their significance in shaping the lives of their children. A parent's obligation does not end when he provides for the physical needs of his child. Parenthood entails an obligation to give the child an opportunity for the harmonious development of his personality.

Reference: *Challenge of Childhood*, Dr. Ira S. Wile, Elizabeth, pages 284-294.

Questions and Problems

1. Why was Elizabeth unhappy?
2. What treatment was proposed?
3. Why did her new environment change her attitudes?
4. Why should children be kept in their own homes if possible?
5. Under what circumstances should adoptions of children be made?
6. What is meant by boarding homes for children?
7. What are the advantages of boarding homes over institutions?
8. What are the provisions for boarding children in your community?

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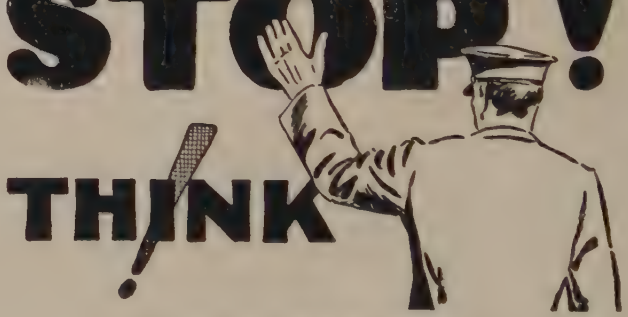

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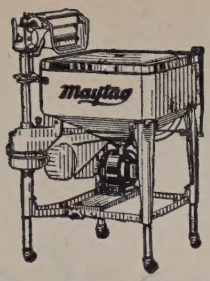

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